

seems impossible that two Christian nations should go to war with each other, but it seems that Spain has not enough of Christian conscience left, if ever she had any, to be classed as a Christian nation. Her whole history has been one of cruelty and bloodshed. There are some things even worse than war, and the policy of the Spanish government is one of them.

#### How to Have Peace

The war spirit of the man who isn't going to any of the fighting reminds us of the late Artemus Ward, who said during the civil war: "This rebellion must be put down if it takes all my wife's relatives." That's about the style of the jingo who balls for war in congressional halls, public assemblies and some pulpits. He will not get within a mile of personal danger, except by accident, and then he would break all the retreating records of authentic history. It would be a great scheme to make the war politicians and war editors to do all the fighting. In that case peace would be assured.

#### No More Pain

Will the evolutionists, the people who believe in the coming of the millennium by logical and gradual processes, explain how this prophecy of Revelation will be fulfilled? By what road, for example, shall natural law, or orderly development, lead to the abolition of pain? How shall it come to pass that these nerves, these telegraphers of piercing anguish, shall lose their sensitiveness or change their office? And then does not the prophecy also apply to mental and spiritual pain? These things are just as real as the physical experience, and often far more poignant. Who is able to measure the anguish of a sensitive soul? Perhaps the abolition of pain does not argue a total change in our physical and mental make up, as well as in our material environment, but it would be hard to conceive of existence in this world, even under the most perfect conditions, which will not be exposed to the experience of pain. The things which *cause* pain must be done away, for a *susceptibility* to pain is the protest of life against the violation of law, and that could hardly be abolished. Absolute freedom from pain means life on a plain where violations of law are morally impossible, a life not bereft of freedom but ordered in perfect, uninterrupted and spontaneous harmony with law in all its realms.

#### A Growing Dissipation

Not enough has been said in regard to the growing dissipation of sensational reading, and reading for amusement. The reading of books which tone up the mind and purify the heart, which give man a brain force and make his purpose stalwart has given place to a daily ration of chaff, scented wind and

seething froth, and by the time we have a couple generations brought up on this kind of mental and moral pabulum there will be a race of degenerates, with here and there a normal man as a curiosity. Someone has said that this is an age of mediocrity, that there is very little great talent among men. May it not be due largely to mediocre reading? Above all things give the children reading which will make men and women of them, and don't forget to put the Bible at the head of the list. John Ruskin says: "It is of the greatest importance to you not only for art's sake but for every kind of sake in these days of book deluge, to keep out of the salt swamps of literature and live on a little rocky island of your own with a spring in it, pure and good." There is no spring like that well of water, in God's book, which springs up into everlasting life; and remember that many a life has been made everlasting, not only in respect to blessed duration, but also in respect of perpetual influence for good, perennial fragrance of virtue, as the direct result of reading that book, both in its own pages and in the transcripts of it made from time to time by consecrated genius.

#### The Merciful Judge

The Bible is constantly dealing with those profound ultimates of the divine will which brush aside all the ephemeral interests and concerns of a vanity world as of no comparative consequence. This for example: "For the Father . . . hath committed all judgment to the Son." Here is the decree which calls before the mind the mighty spectacle of an assembled universe, where each individual among innumerable generations, past present and future, shall witness the review of his terrestrial life, and perfect justice tempered with sweet mercy shall be meted out by him who knoweth all things and loveth all that he has made. The Father divests himself of the dread office of Judge, dispenser of doom, for around his awful form burn sin's fires and roll sin's thunders. On a far distant, far different mount the Son reveals the heart of his love for a fallen race. Those arms are extended to embrace penitent nations; those hands are pierced that they might hold for us a greater fulness of blessing, and those feet that they might leave the sure marks of a swiftly coming salvation for a perishing world. To this one, to Him who poured out in our behalf all the treasures of infinite love is committed the fateful office of final and universal Judge. He is to give sentence who said to the penitent outcast, "Neither do I condemn thee, go and sin no more."

In every company remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost.

## Personal Mention

"Holsingerisms" No. 18, will appear in next week's paper.

Brother Rensch thinks there is such a thing as slandering the Word, and we incline to the opinion that he is right.

Brother Gillin expects to begin revival work in his congregations about May 15. He reports everything moving along pleasantly.

Brother Miller continues his articles on the "Gospel Ministry." It is a timely theme and we are glad for the very valuable thoughts that are being brought out.

We have on hand an excellent story for Cheering Words, entitled, "Too Late," by B. C. Moomaw. It will appear with illustrations in the first issue of that paper in June.

Sister Hedrick writes from Dayton, Va.: "Our work here is in prosperous condition. The church is growing, the S. S. C. E. doing nicely and the Sunday school has started out exceedingly well."

Brother R. E. Darling began his work in Pittsburg last Sabbath April 24. His present address is, 5020 Dearborn St., East End, Pittsburg, Pa. His correspondents will please make a note of this.

On last Sabbath, April 24, Brother Copp closed his labors at Ashland, and by next Sabbath he will be settled in his new field of labor. His address will be Dayton, Ohio, 1854 W. Third St.

The meeting conducted by Brother Lyon in Virginia, reported by Brother Moomaw resulted in three accessions, and the revival of a practical missionary spirit. That is always the result of gospel preaching, the kind Brother Lyon does.

It is with a sad heart that we chronicle the death of brother J. P. Wolfe, Lathrop, Calif. Brother Shively writes: "Our leader has fallen. Death claimed Brother Wolfe yesterday at 1:20 P. M. Our loss is indeed heavy, but his gain is great."

Brother Furry writes that he is very busily engaged in the work of the ministry. This is evidenced by the card which he encloses, giving announcement of services on one side, and instructions as to how his people may be helpful to him in the work of pastoral calls. The card indicates the work of one who "needeth not be ashamed."

Early on Saturday morning we went to Mansfield to conduct the funeral services at the burial of Mr. John N. Kanaurer, husband of Sister Kanaurer, of that place. While at work in the lumber yard a car pressed him against a building instantly killing him. He was above sixty years of age. Sister Kanaurer has our sympathy in this time of her sore bereavement. May God comfort her.

Brother I. D. Bowman in a series of two articles on the ordinances, the first of which appears in this issue, gives special emphasis to the spiritual side of the ordinances. This is timely. It is to be feared that the spiritual truths these ordinances are intended to teach and the spiritual blessings they are meant to bring to the soul, have too often been missed in our effort to prove, by some intellectual process, the necessity of observing these ordinances.

#### QUERIES AND ANSWERS

What is sin? Death? The origin of each? The relation of one to the other?

Here are four questions in one, each of which has puzzled the wisest of men since the day sin entered the world. (1) According to 1 John 3:4, "sin is the transgression of the law." A literal translation of this scripture is, "sin is lawlessness." It is a deviation from the divine law, whether that law be written in our hearts or be communicated externally by positive precept. (2)